

गर्भाधानसंस्कार

Garbhādhāna Saṁskāra

(Announcement of Pregnancy)

The Announcement of Pregnancy (*Garbhādhāna Announcement Saṁskāra*) is the first act of announcing, to the family and friends, of the intention or the pregnancy.

The state of the parents body and mind deeply influences the body and mind of the coming child. Charaka, the great sage of medicine, in fact, writes that an expectant mother who wants her child to be brave, intelligent and virtuous should all the time be absorbed in the thoughts, ideas and virtues she wants the child to embody.

Hence, although the husband and the wife do live their conjugal life with desire in the sense of nature, they should think of desire in terms of its sanctity, their social responsibility and their Dharmic obligation to God, nation and the life to come.

This *Saṁskāra* also suggests and prescribes how to avoid infection and distortions of the body specially the uterus and the stomach and how to promote the overall general health and generative power of the mother, how to help the growth of the foetus, and how to create and promote the mental and moral well-being of the coming child.

Garbhādhāna is the beginning of the process of a planned family whereby the life of the coming child is set to move along lines of physical, mental, moral and spiritual nobility. It shows that the rules of conduct and behaviour prescribed here are part of the national planning of human resources.

The Parent's Responsibility: The mother's responsibility is great before and after the birth. After birth, the child learns a lot from his environment. But before birth, it receives all the impressions, influences and attitudes through the mother only. Even if the child carries negative *saṁskāras* from the previous birth, but the mother's attitudes and instincts are pious and virtuous, the child's psyche is influenced positively and it is a reconditioned child at birth. If the child carries

good *saṁskāra*, and the mother too is a virtuous soul, so much the better. A beautiful plant flourishes in a congenial environment, so does a good soul grow better in the womb of a holy mother and home of happy parents. The responsibility of the mother and of the father is great—they are trustees of an *ātmā* on its further journey, not merely of a body.

Garbhādhāna Saṁskāra

(Announcement of Pregnancy)

(The Ritual part with meaning)

(First perform the general part (*Sāmānya Prakaraṇam*) as indicated below:—

Appointment of priest; *Ācamana* or sipping of water; *Aṅga-sparśa* or touching limbs of the body; Hymns of prayer or *Īśvarastuti-prārthanā-upāsanā* mantras; Hymns of Benediction or *Svastivācanam*; Hymns of peace or *Śānti-prakaraṇam*; and starting the fire or *Agnyādhāna. Samidhā-dhāna*. Raising the fire or *Agni-pradipāna*; five *āhutis* with ghee with “*Om ayanta idhma ātmā*”; *Jalaprasecana* or sprinkling of water, *four agharavājyabhāgāhutis* with “*Om agnaye svāhā*”, etc.)

इश्वरस्तुतिप्रार्थनोपासनामन्त्राः

Īśvara Stuti Prārthanā Upāsanā Mantrāḥ

१. ओं विश्वानि देव सवितर्दुरितानि परा सुवा।

यद्ब्रह्मन्तन्नाऽआ सुव ॥ ३॥

Om Viśvāni deva savitar-duritāni parā suva.

Yadbhadraṁ tanna'ā suva.

२. ओं हिरण्यगर्भः समवत्ताग भूतस्य जातः पतिरेकऽआसीत्।

स दाधार पृथिवीं द्यामतेमां कस्मै देवाय हविषा विधेम॥४॥

Om Hiranyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka'āsīt. Sa dādharma prthivīm dyāmutemām kasmai devāya haviṣā vidhema. Yaju. 13,

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३. ओं यऽआत्मदा बलदा यस्य विश्वऽउपासते पशिषं यस्य देवाः।

यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥१३॥

Om Ya'ātmadā baladā yasya viśva'upāsate praśiṣaṁ yasya devāḥ. Yasya cchāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema. Yaju. 25, 13

४. ओं यः प्राणतो निमिषतो महित्वैकऽइद्राजा जगतो बभूव।

यऽईशऽअस्य द्विपदश्चतुष्पदः कस्म देवाय हविषा विधेम ॥३॥

Om Yaḥ prāṇato nimiṣato mahitvaika'idrājā jagato babhūva. Ya īṣe'asya dvipadaś-catuṣpadaḥ kasmai devāya haviṣā vidhema. Yaju. 23, 3

५. ओं येन द्यौरुग्रा पृथिवी च दृढा येन स्व स्तभितं येन नाकः।

योऽअन्तरिक्ष रजसो विमानः कस्म देवाय हविषा विधेम ॥६॥

Om Yena dyaurugrā pṛthivī ca dṛḍhā yena sva stabhitaṁ yena nākaḥ. Yo'antarikṣe rajaso vimānaḥ kasmai devāya haviṣā vidhema. Yaju. 32, 6

६. ओं प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव।

यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥ १० ॥ Yaju. 23, 65

Om Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva. Yat kāmāste juhūmastanno astu vayaṁ syāma patayo rayīṇām.

७. ओं स ना बन्धर्जनिता स विधाता धामानि वेद भुवनानि विश्वा।

यत्र देवाऽअमृतमानशानास्ततीय धामन्नध्यैरयन्त ॥१०॥

Om Sa no bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni viśvā. Yatra devā'amṛtamāna-śānāstrīye dhāmannadhyai-rayanta. Yaju. 32, 10

८. ओं अग्न नय सुपथा रायेऽअस्मान् विश्वानि देव वयुनानि विद्वान् ।

ययाध्यस्मज्जुहुराणमेना भूयिष्ठां ते नमऽउक्तिं विधेम ॥१६॥

Om Agne naya supathā rāye'asmān viśvāni deva vayunāni vidvān. Yuyodhyasmaj-juhurāṇam-eno bhūyiṣṭhām te nama uktiṁ vidhema. Yaju. 40, 16

स्वतिवाचनम् (Svastivācanam)

१. ओं अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।

होतारं रत्नधातमम् ॥ १ ॥

*Om Agnimīle purohitam yajñasya devamṛtvijam.
Hotāraṁ ratnadhātamaṁ. Rg. 1, 1, 1*

२. ओं स नः पितेव सूनवेऽग्ने सूपायनो भव ।

सचस्वा नः स्वस्तये ॥ ९ ॥

*Om Sa naḥ piteva sūnave'gne sūpāyano bhava.
Sacasvā naḥ svastaye. Rg.1, 1, 9*

३. ओं स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसाविव ।

पुनर्ददुताघ्नता जानता सं गमेमहि ॥ १५ ॥

*Om Svasti panthām-anu carema sūryā-candramasāviva
Punardadatāghnatā jānatā saṁ game-mahi. Rg.5, 51, 15*

४. ओं इषे त्वार्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणऽआप्यायध्वमघ्न्या-ऽइन्द्राय
भागं पजावतीरनमीवाऽअयक्ष्मा मा व स्तनऽईशत माघशऽसो ध्रुवाऽअस्मिन् गोपतौ स्यात
बह्वीर्यजमानस्य पशून् पाहि ॥ १ ॥ Yaj. 1, 1

*Om Iṣe tvorje tvā vāyava stha devo vaḥ savitā prārpayatu śreṣṭhatamāya
karmaṇa'āpyāyadhvam-aghnyā'indrāya bhāgam prajāvafīr-anamīvā'
ayakṣmā mā va stena' īsata māghaśaṁso dhruvā' asmin gopatau syāta
bahvīr-yajamānasya paśūn pāhi.*

५. ओं अग्र आ याहि वीतये गृणानो हव्यदातये ।

नि होता सत्सि बर्हिषि ॥ १ ॥

*Om Agna ā yāhi vītaye grṇāno havyadātaye.
Ni hotā satsi barhiṣi. (Rg. 6-16-10), Sama. 1, 1, 1*

६. ओं ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।

वाचस्पतिर्बला तेषां तन्वो ऽअद्य दधातु मे ॥ १ ॥

*Om Ye triṣaptāḥ pariyanti viśvā rūpāṇi bibhrataḥ.
Vācaspatirbalā teṣām tanvo adya dadhātu me. Ath. 1, 1, 1*

शान्तिप्रकरणम् (Śāntiprakaraṇam)

१. ओं शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या ।
शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापूषणा वाजसातौ ॥ १ ॥
Om Śaṁ na indrāgnī bhavatā mavobhiḥ śaṁ na indrā-varuṇā rātahavyā.
Śamindrāsomā suvitāya śaṁ yoḥ śaṁ na indrāpūṣaṇā vājasātau. Rg. 7, 35,
1
२. ओं शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु ।
शमभिषाचः शमु रतिषाचः शं नो दिव्याः पार्थिवाः शं नो अप्याः ॥ ११ ॥
Om Śaṁ no devā viśvadevā bhavantu śaṁ sarasvatī saha dhībhirastu.
Śamabhiṣācaḥ śamu ratiṣācaḥ śaṁ no divyāḥ pārhivāḥ śaṁ no apyāḥ.
Rg. 7, 35, 11
३. ओं शन्ना दवीरभिष्टयऽआपा भवन्तु पीतये ।
शँयोरभि स्रवन्तु नः ॥ १२ ॥
Om Śaṁ no devīrabhiṣṭaya'āpo bhavantu pītaye.
Śaṁyorabhi sravantu naḥ. Yaj. 36. 12.
४. ओं द्यौः शान्तिरन्तरिक्षः शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः । वनस्पतयः
शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वःशान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥ १७ ॥
Om Dyauḥ śāntirantarikṣaṁ śantiḥ pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ
śāntiḥ. Vanaspatayaḥ śāntirviśve devāḥ śāntirbrahma śāntiḥ sarvaṁ śāntiḥ
śāntireva śāntiḥ sā mā śāntiredhi. Yaj. 36. 17.
५. ओं स नः पवस्व शं गवे शं जनाय शमर्वते ।
शं राजन्नोषधीभ्यः ॥ ६५३ ॥
Om Sa naḥ pavasva śaṁ gave śaṁ janāya śamarvate.
Śaṁ rājann oṣadhībhyāḥ. Rg. 9-11-3, Sama. 653

आचमन (Ācamana)

Take a little water in the right palm and sip with each one of the following mantras:

ओम् अमृतोपस्तरणमसि स्वाहा ॥ १ ॥

Om Amritopastaraṇamasi svāhā.

ओम् अमृतापिधानमसि स्वाहा ॥ २ ॥

Om Amritāpidhānamasi svāhā.

ओं सत्यं यशः श्रीर्मयि श्रीः श्रयतां स्वाहा ॥ ३ ॥

Om Satyaṁ yaśaḥ śrīrmayi śrīḥ śrayatām svāhā.

अङ्गस्पर्श (*Aṅga-Sparśa*)

After the achamana, take a little water in the palm of the left hand, dip the middle and the ring fingers of the right in the water, and then touch parts of the body with the following mantras. Touch the right side first and then the left:—

ओं वाङ्म आस्येऽस्तु ॥ १ ॥

Om Vāṅma'āsyē'stu. - the mouth.

ओं नसोर्मे प्राणोऽस्तु ॥ २ ॥

Om Nasorme prāṇo'stu. - both nostrils.

ओम् अक्ष्णोर्मे चक्षुरस्तु ॥ ३ ॥

Om Akṣhṇorme cakṣurastu. - both eyes.

ओं कर्णयोर्मे श्रोत्रमस्तु ॥ ४ ॥

Om Karṇayorme śrotramastu. - both ears.

ओं बाह्वोर्मे बलमस्तु ॥ ५ ॥

Om Bāhvorme balamastu. - both arms.

ओम् ऊर्वोर्म ओजोऽस्तु ॥ ६ ॥

Om Ūrvorma'ojo'stu. - both thighs.

ओम् अरिष्टानि मेऽङ्गानि तनूस्तन्वा मे सह सन्तु ॥ ७ ॥

Om Ariṣṭāni me'ṅgāni tanūstanvā me saha santu.

अग्न्याधानम् (Agnyādhānam)

ओं भूर्भुवः स्वः ॥

Aum bhūrbhuvah svah. – G.G.S.1/1/11.

With this light the fire.

Now place the fire in the middle of the kunda with the following mantra—

ओं भूर्भुवः स्वः ॥ भूर्भुवः स्वः ॥ भूर्भुवः स्वः ॥

तस्यास्ते पृथिवि देवयजनि पृष्टेऽग्निमन्नादमन्नाद्यादादधे ॥ १ ॥

Aum bhūrbhuvah svardyaauriva bhūmnā prithivīva varimṇā, Tasyāste prithivi devayajani priṣṭhe'gnim-annādam-annādyāyā-dadhe. – Yaju. 3, 5

Raising the fire:

ओं उद् बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापर्ते सःसृजेथामयं च।

अस्मिन्सधस्थऽअध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ॥५४॥

Om Udbudhyasvāgne prati jagṛhi tvamiṣṭāpūrte saṁ sṛjethāmayam ca. Asmitsadhasthe'adhyuttarasmin viśve devā yajamānaśca sīdata. Yaju. 15, 54

Offering of Three Samidhas:

The first *Samidhā* with the following mantra:-

ओम् अयं त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्द्धस्व चेद्ध वर्धय चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा ॥ इदमग्रये जातवेदसे इदन्न मम ॥ १ ॥

Aum Ayamta idhma ātmā jātavedas tenedhyasva vardhasva ceddha vardhaya cāsmān prajayā paśubhirbrahmavarca-senānnādyena samedhaya svāhā. Idamagnaye jātavedase - idamna mama. – A.G.S. 1/10/12.

Now, with the following two mantras, offer the second *Samidhā*:—

ओं समिधाग्निं दवस्यत घतैर्बोधयतातिथिम् ।

आस्मिन् हव्या जुहोतन ॥१॥

ओं सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन ।

अग्रये जातवेदसे स्वाहा ॥ इदमग्रये जातवेदसे इदन्न मम ॥ ३ ॥

Aum Samidhāgnim duvasyata ghr̥tairbodhayatātithim.

Āsmin havyā juhōtana. Yaj. 3. 1-2.

Aum Susamidhāya śociṣe ghr̥tam tīvram juhōtana. Agnaye jātavedasen svāhā. Idamagnaye jātavedase - Idamna mama.

Now offer the third *Samidhā* with the following mantra:—

ओं तं त्वा समिद्धिरङ्गिरो घृतेन वर्द्धयामसि ।

बहच्छाचा यविष्ठय स्वाहा॥३॥

Om Tam tvā samidbhirangiṛo ghr̥tena vardhayāmasi. Br̥hacchocā yaviṣṭhya svāhā. Idamagnaye'ngirase idanna mama. Yaj.3. 3.

Five Āhutis with ghee:

Five ghee *Āhutis* are offered with the following mantra (repeated five times):—

ओम् अयं त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्द्धस्व चेद्ध वर्धय चास्मान् प्रजया पशुभिर्ब्रह्मवर्चसेनात्राद्येन समेधय स्वाहा ॥ इदमग्रये जातवेदसे इदन्न मम ॥ १ ॥

Aum Ayamta idhma ātmā jātavedas tenedhyasva vardhasva ceddha vardhaya cāsmān prajayā paśubhirbrahmavarca-senānnādyena samedhaya svāhā. Idamagnaye jātavedase - idamna mama. – A.G.S. 1/10/12.

Water Sprinkling

ओम् अदितेऽनुमन्यस्व ॥ १ ॥

Aum Adite'numanyasva. - On the east side.

ओम् अनुमतेऽनुमन्यस्व ॥ २ ॥

Aum Anumate'numanyasva. - On the west side.

ओं सरस्वत्यनुमन्यस्व ॥ ३ ॥

Aum Sarasvatyanumanyasva. - On the north side. - G.G.S.1/3/1-3.

ओम् देव सवितः प्र सव यज्ञं प्र सव यज्ञपतिं भगाय।

दिव्यो गन्धर्वः कतपूः केत नः पुनातु वाचस्पतिर्वाच नः स्वदतु ॥ १ ॥

Om Deva savitaḥ pra suva yajñam pra suva yajña-patiṁ bhagāya. Divyo gandharvaḥ ketapūḥ ketam naḥ punātu vācaspatirvācam naḥ svadatu. - Yaj. 30/1.

Four Āghārāvājyabhāga Āhutis:-

This one in the north side

ओम् अग्नये स्वाहा ॥ इदमग्नये इदं न मम ॥

Aum Agnaye svāhā. Idamagnaye - Idamna mama.

Then one in the south side:

ओं सोमाय स्वाहा ॥ इदं सोमाय इदं न मम ॥

Aum Somāya svāhā. Idam Somāya- Idamna mama

Then two in the centre:-

ओम् प्रजापतये स्वाहा ॥ इदं प्रजापतये इदं न मम ॥

Aum Prajāpataye svāhā. Idam prajāpataye -Idamna mama.

ओम् इन्द्राय स्वाहा ॥ इदमिन्द्राय इदं न मम ॥

Om Indrāya svāhā. Idamindrāya - Idamna mama

Four *Vyāhṛti Āhutis* of ghee.

ओं भूरग्रये स्वाहा ॥ इदमग्रये इदं न मम ॥

Aum Bhūragnaye svāhā. Idamagnaye - Idamna mama.

ओं भुवर्वायवे स्वाहा ॥ इदं वायवे इदं न मम ॥

Aum Bhuvarvāyave svāhā. Idam vāyave - Idamna mama.

ओं स्वरादित्याय स्वाहा ॥ इदमादित्याय इदं न मम ॥

Aum Svarādityāya svāhā. Idam ādityāya - Idamna mama.

ओं भूर्भुवः स्वरग्निवाय्वादित्येभ्यः स्वाहा ॥

इदमग्निवाय्वादित्येभ्यः इदं न मम ॥

Aum bhūrbhuvahṣ svaragnivāyvādityebhyaṣ svāhā.

Idamagnivāyvādityebhyaṣ - Idamna mama.

Special Part:

After this general part, offer twenty ahutis with the following mantras. During these ahutis, the wife sits on the left of her husband, and with her right hand, touches his right shoulder and keeps her hand there. In these mantras, prayers are said and *āhutis* offered for the purification, invigoration and sanctification of the woman's generative system. The mantras are the following:

१. ओम् अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि

यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपजहि स्वाहा ॥ इदमग्नये इदं न मम ॥ १ ॥

Aum Agne prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvā nāthakāma upadhāvāmi yāsyāḥ pāpī lakṣmīstanūstāmasyā apajahi svāhā. - Idamagnaye Idamna mama.

O Agni! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I am a lover of all prosperities. I have faith in *Brahman*, God. I benefit from the fire in many ways. May the fire remove

from the body of this lady all inauspicious elements and ailments. May she be blessed with the good fortune of auspiciousness! This is for *Agni*, not mine any more.

२. ओं वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपजहि स्वाहा ॥ इदं वायवे इदन्न मम ॥ २ ॥

Om Vāyo prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvā nāthakāma upadhāvāmi yāsyāḥ pāpī lakṣmīstanūstāmasya apajahi svāhā. - Idam vāyave Idamna mama.

O *Vāyu*! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I am a lover of all prosperities. I have faith in *Brahman*, God. I benefit from the air in many ways. May the air remove from the body of this lady all inauspicious elements and ailments. May she be blessed with the good fortune of auspiciousness! This is for *Vāyu*, not mine any more.

३. ओं चन्द्र प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पापीलक्ष्मीस्तनूस्तामस्या अपजहि स्वाहा ॥ इदं चन्द्राय इदन्न मम ॥ ३ ॥

Om Candra prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvā nāthakāma upadhāvāmi yāsyāḥ pāpī lakṣmīs-tanūstāmasya apajahi svāhā. - Idam candrāya Idamna mama.

O *Candra*! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I love and desire all prosperities. I have faith in *Brahman*, God. I benefit from the moon in many ways. May the moon remove from the body of this lady all inauspicious elements and ailments. May she be blessed with the good fortune of auspiciousness! This is for *Candra*, not mine any more.

४. ओं सूर्य प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पापीलक्ष्मीस्तनूस्तामस्या अपजहि स्वाहा ॥ इदं सूर्याय इदन्न मम ॥ ४ ॥

Om Sūrya prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvā nāthakāma upadhāvāmi yāsyāḥ pāpī lakṣmīs-tanūstāmasya apajahi svāhā. - Idam Sūryāya Idamna Mama.

O *Sūrya*! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I am a lover of all prosperities. I have faith in *Brahman*, God. I benefit from the sun in many ways. May the sun remove from the body of this lady all inauspicious elements and ailments. May she be blessed with the good fortune of auspiciousness! This is for *Sūrya*, not mine any more.

५. ओम् अग्निवायुचन्द्रसूर्याः प्रायश्चित्तयो यूय देवानां प्रायश्चित्तयः स्थ ब्राह्मणो वो नाथकाम उपधावामि यास्याः पापी लक्ष्मीस्तनूस्तामस्या अपहत स्वाहा ॥ इदमग्निवायुचन्द्रसूर्येभ्यः इदन्न मम ॥ ५ ॥

Om Agnivāyucandra-sūryāḥ prāyaścittayo yūyam devānām prāyaścittayah stha brāhmaṇo vo nāthakāma upadhāvāmi yāsyāḥ pāpī lakṣmīstanūstāmasyā apahata svāhā - Idamagni-vāyu-candra-sūryebhyaḥ Idamna mama. Mantra Brahmana, 1, 4, 1-5.

O *Agni*, *Vāyu*, *Candra* and *Sūrya*! You are all excellent purifiers by your divine nature! I benefit much from the fire, air, moonlight and sunlight! May all of you destroy from the body of this lady all inauspicious elements and ailments. May she be blessed with the good fortune of auspiciousness! This is for *Agni*, *Vāyu*, *Candra* and *Sūrya*, not mine any more.

६. ओम् अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पतिघ्नी तनूस्तामस्या अपजहि स्वाहा ॥ इदमग्नये इदन्न मम ॥ ६ ॥

Om Agne prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvānāthakāma upadhāvāmi yāsyāḥ patighnī tanūstām-asyā apajahi svāhā. - Idamagnaye Idamna mama.

O *Agni*! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I am a lover of all prosperities. I have faith in *Brahman*, God. I benefit from the fire in many ways. May the fire remove from the body of this lady all impurities and imperfections! May she be blessed with the good fortune of auspicious womanhood! This is for *Agni*, not mine any more.

७. ओं वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पतिघ्नी तनूस्तामस्या अपजहि स्वाहा ॥ इदं वायवे इदन्न मम ॥ ७ ॥

Om Vāyo prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvā nāthakāma upadhāvāmi yāsyāḥ patighnī tanūstāmasyā apajahi svāhā. - Idam Vāyave Idamna mama.

O *Vāyu*! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I am a lover of all prosperities. I have faith in *Brahman*, God. I benefit from the air in many ways. May the air remove from the body of this lady all impurities and imperfections! May she be blessed with the good fortune of auspicious womanhood! This is for *Vāyu*, not mine any more.

८. ओं चन्द्र प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पतिघ्नी तनूस्तामस्या अपजहि स्वाहा ॥ इदं चन्द्राय इदन्न मम ॥ ८ ॥

Om Candra prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvā nāthakāma upadhāvāmi yāsyāḥ patighnī tanūstāmasyā apajahi svāhā. - Idam candrāya Idamna mama.

O *Candra*! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I am a lover of all prosperities. I have faith in *Brahman*, God. I benefit from the moon in many ways. May the moon remove from the body of this lady all impurities and imperfections! May she be blessed with the good fortune of auspicious womanhood! This is for the moon, not mine any more.

९. ओं सूर्य प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्याः पतिघ्नी तनूस्तामस्या अपजहि स्वाहा ॥ इदं सूर्याय इदन्न मम ॥ ९ ॥

Om Sūrya prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvā nāthakāma upadhāvāmi yāsyāḥ patighnī tanūstāmasyā apajahi svāhā. - Idam Sūryāya Idamna mama.

O *Sūrya*! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I love and desire all prosperities. I have faith in *Brahman*, God. I benefit from the sun in many ways. May the sun remove

from the body of this lady all impurities and imperfections! May she be blessed with the good fortune of auspicious womanhood! This is for *Sūrya*, not mine any more.

१०. ओम् अग्निवायुचन्द्रसूर्याः प्रायश्चित्तयो यूयं देवानां प्रायश्चित्तयः स्थ ब्राह्मणो वो नाथकाम उपधावामि यास्याः पतिघ्नी तनूस्तामस्या अपहत स्वाहा ॥ इदमग्निवायुचन्द्रसूर्येभ्यः इदन्न मम ॥ १० ॥

Om Agnivāyucandrasūryāḥ prāyaścittayo yūyam devānām prāyaścittayaḥ stha brāhmaṇo vo nāthakāma upadhāvāmi yāsyāḥ patighnī tanūstāmasyā apahata svāhā. Idamagni-vāyucandra-sūryebhyaḥ Idamna mama.
Paraskara, Ch. 11.

O *Agni*, *Vāyu*, *Candra* and *Sūrya*! You are all excellent purifiers by your divine nature! I use and benefit much from the fire, air, moon and sun! May all of you destroy from the body of this lady all impurities and imperfections! May she be blessed with the good fortune of auspicious womanhood! This is for *Agni*, *Vāyu*, *Candra* and *Sūrya*, not mine any more.

११. ओम् अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपुत्र्या तनूस्तामस्या अपजहि स्वाहा ॥ इदमग्नये इदन्न मम ॥ ११ ॥

Om Agne prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvā nāthakāma upadhāvāmi yāsyā aputryā tanūstāmasyā apajahi svāhā. - Idamagnaye Idamna mama.

O *Agni*! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I am a lover of all prosperities. I have faith in *Brahman*, God. I use the fire in many ways. May the fire remove from the body of this lady all procreative weaknesses and deficiencies! May she be blessed with the fortune of good progeny! This is for *Agni*, not mine any more.

१२. ओं वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपुत्र्या तनूस्तामस्या अपजहि स्वाहा ॥ इदं वायवे इदन्न मम ॥ १२ ॥

Om Vāyo prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvā nāthakāma upadhāvāmi yāsyā aputryā tanūstāmasyā apajahi svāhā. - Idam Vāyave Idamna mama.

O *Vāyu*! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I am a lover of all prosperities. I have faith in *Brahman*, God. I benefit from the air in many ways. May the *Vāyu* remove from the body of this lady all procreative weaknesses and deficiencies! May she be blessed with the good fortune of good progeny! This is for *Vāyu*, not mine any more.

१३. ओं चन्द्र प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपुत्र्या तनूस्तामस्या अपजहि स्वाहा ॥ इदं चन्द्राय इदन्न मम ॥ १३ ॥

Om candra prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvā nāthakāma upadhāvāmi yāsyā apuṭryā tanūstāmasyā apajahi svāhā. - Idam Candrāya Idamna mama.

O *Chandra*! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I am a lover of all prosperities. I have faith in *Brahman*, God. I benefit from the moon in many ways. May the moon remove from the body of this lady all procreative weaknesses and deficiencies! May she be blessed with the good fortune of good progeny! This is for *Chandra*, not mine any more.

१४. ओं सूर्य प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपुत्र्या तनूस्तामस्या अपजहि स्वाहा ॥ इदं सूर्याय इदन्न मम ॥ १४ ॥

Om Sūrya prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvā nāthakāma upadhāvāmi yāsyā apuṭryā tanūstāmasyā apajahi svāhā. - Idam Sūryāya Idamna mama.

O *Sūrya*! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I am a lover of all prosperities. I have faith in *Brahman*, God. I benefit from the sun in many ways. May the sun remove from the body of this lady all procreative weaknesses and deficiencies! May she be blessed with the good fortune of good progeny! This is for *Sūrya*, not mine any more.

१५. ओम् अग्निवायुचन्द्रसूर्याः प्रायश्चित्तयो यूयं देवानां प्रायश्चित्तयः स्थ ब्राह्मणो वो नाथकाम उपधावामि यास्या अपुत्र्या तनूस्तामस्या अपहत स्वाहा ॥ इदमग्निवायुचन्द्रसूर्येभ्यः इदन्न मम ॥ १५ ॥

*Om Agnivāyucandrasūryāḥ prāyaścittayo yūyam devānām prāyaścittayaḥ
stha brāhmaṇo vo nāthakāma upadhāvāmi yāsyā apuṭryā tanūstāmasyā
apahata svāhā. - Idamagnivāyucandra-sūryebhyaḥ Idamna mama.*

O Agni, Vāyu, Candra and Sūrya! You are all excellent purifiers by your divine nature! I use and benefit much from the fire, air, moon and sun! May all of you destroy from the body of this lady all procreative weaknesses and deficiencies! May she be blessed with the good fortune of good progeny! This is for Agni, Vāyu, Candra and Sūrya, not mine any more.

१६. ओम् अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपसव्या
तनूस्तामस्या अपजहि स्वाहा ॥ इदमग्नये इदन्न मम ॥ १६ ॥

*Om Agne prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvā
nāthakāma upadhāvāmi yāsyā apasavyā tanūstāmasyā apajahi svāhā. -
Idamagnaye Idamna mama.*

O Agni! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I am a lover of all prosperities. I have faith in *Brahman*, God. I benefit from Agni in many ways. May Agni remove from the body of this lady all weaknesses and deficiencies! May she be blessed with the good fortune of conjugal bliss! This is for Agni, not mine any more.

१७. ओं वायो प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या
अपसव्यास्तनूस्तामस्या अपजहि स्वाहा ॥ इदं वायवे इदन्न मम ॥ १७ ॥

*Om Vāyo prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvā
nāthakāma upadhāvāmi yāsyā apasavyā tanūstāmasyā apajahi svāhā. -
Idam Vāyave Idamna mama.*

O Vāyu! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I am a lover of all prosperities. I have faith in *Brahman*, God. I benefit from the air in many ways. May the air remove from the body of this lady all weaknesses and deficiencies! May she be blessed with the good fortune of conjugal bliss! This is for Vāyu, not mine any more.

१८. ओं चन्द्र प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपसव्या तनूस्तामस्या अपजहि स्वाहा ॥ इदं चन्द्राय इदन्न मम ॥ १८ ॥

Om Candra prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvā nāthakāma upadhāvāmi yāsyā apasavyā tanūstāmasyā apajahi svāhā. - Idam Candrāya Idamna mama.

O *Candra*! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I am a lover of all prosperities. I have faith in *Brahman*, God. I benefit from the moon in many ways. May the moon remove from the body of this lady all weaknesses and deficiencies! May she be blessed with the good fortune of conjugal bliss! This is for *Candra*, not mine any more.

१९. ओ सूर्य प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकाम उपधावामि यास्या अपसव्या तनूस्तामस्या अपजहि स्वाहा ॥ इदं सूर्याय इदन्न मम ॥ १९ ॥

Om Sūrya prāyaścitte tvam devānām prāyaścittirasi brāhmaṇastvā nāthakāma upadhāvāmi yāsyā apasavyā tanūstāmasyā apajahi svāhā. - Idam Sūryāya Idamna mama.

O *Sūrya*! You are the destroyer of all impurities! Among the *devas*, divine forces of nature, you are the best purifier! I am a lover of all prosperities. I have faith in *Brahman*, God. I benefit from the sun in many ways. May the sun remove from the body of this lady all weaknesses and deficiencies! May she be blessed with the good fortune of conjugal bliss! This is for *Sūrya*, not mine any more.

२०. ओम् अग्निवायुचन्द्रसूर्याः प्रायश्चित्तयो यूयं देवानां प्रायश्चित्तयः स्थ ब्राह्मणो वो नाथकाम उपधावामि यास्या अपसव्या तनूस्तामस्या अपहत स्वाहा ॥ इदमग्निवायुचन्द्रसूर्येभ्यः इदन्न मम ॥ २० ॥

Om Agnivāyucandrasūryāḥ prāyaścittayo yūyam devānām prāyaścittayaḥ stha brāhmaṇo vo nāthakāma upadhāvāmi yāsyā apasavyā tanūstāmasyā apajahi svāhā. Idamagnivāyucandra-sūryebhyaḥ Idamna mama. – G.G.S. 2/5/2-6. P.G.S. 1/11/1, 2. M.B.1/4/1-5.

O *Agni*, *Vāyu*, *Candra* and *Sūrya*! You are all the excellent purifiers by your divine nature! I benefit much from the fire, air, moon and sun! May all of you destroy from the body of this lady all weaknesses and deficiencies! May she be

blessed with the fortune of conjugal bliss! This is for *Agni, Vāyu, Candra* and *Sūrya*, not mine any more.

Of these twenty mantras, there are four groups of five each. They are all prayers for purification of the generative energy and power of the female system. In the first five, the prayer is for the purification of the negative and inauspicious signs of the deformities of the system. In the second group of five, the prayer is for the purification of all those defects of the system which may afflict the husband. In the third group of five, the prayer is for the purification of defects of the generative system causing barrenness or infertility. In the fourth group of five, the prayer is for the purification and rectification of all that is negative and contrary, the rest of the words are the same, the prayers are to *Agni, Vāyu, Candra, Sūrya* and all of them together.

The significance of these prayers can be further explained: First, these prayer involve the cosmic forces of the universe with the birth of an individual child. Man is not only a child of the parents, he/she is also a child of the earth and the cosmos, a child of nature and of the God of nature.

The ghee that's left after twenty ahutis as above, should be kept in a bronze container with water so that the ghee condenses in contact with the water.

Six Āhutis with cooked rice:- After the twenty *āhutis*, six *āhutis* have to be offered with cooked rice and mixed with ghee, milk and sugar. Now, with the following *mantrās* give the *āhutis*. The ghee that is left in the ladle after the *āhuti* should be dropped into the pot containing the remaining ghee after the earlier twenty *āhutis*. These *mantrās* are the following:—

१. ओम् अग्नये पवमानाय स्वाहा ॥ इदमग्नये पवनामाय इदन्न मम ॥ १ ॥
Om Agnaye pavamānāya svāhā.- Idamagnaye pavamānāya Idamna mama.
२. ओम् अग्नये पावकाय स्वाहा ॥ इदमग्नये पावकाय इदन्न मम ॥ २ ॥
Om Agnaye pāvakāya svāhā.- Idamagnaye pāvakāya Idamna mama.
३. ओम् अग्नये शुचये स्वाहा ॥ इदमग्नये शुचये इदन्न मम ॥ ३ ॥
Om Agnaye śucaye svāhā.- Idamagnaye śucaye Idamna mama.

४. ओम् अदित्यै स्वाहा ॥ इदमदित्यै इदन्न मम ॥ ४ ॥
Om Adityai svāhā. - Idamadityai Idamna mama. - P.G.S. 1/2/7.
५. ओं प्रजापतये स्वाहा ॥ इदं प्रजापतये इदन्न मम ॥ ५ ॥
Om Prajāpataye svāhā. - Idam Prajāpataye Idamna mama.
 – P.G.S. 1/11/3.

Sviṣṭakṛt Āhuti:-

ओं यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम् । अग्निष्टत्स्विष्ट-कृद्विद्यात्सर्वं स्विष्टं सुहुतं करोतु मे ।
 अग्रये स्विष्टकृते सुहुतहुते सर्व-प्रायश्चित्ताहुतीनां कामानां समर्धयित्रे सर्वान्नः कामान्तसमर्धय स्वाहा ॥
 इदमग्रये स्विष्टकृते इदन्न मम ॥ ६ ॥

*Aum Yadasya karmaṇo'tyarīricam yadvā nyūnamihā-karam;
 Agniṣṭatsviṣṭakṛdvidyāt sarvam sviṣṭam suhutam karotu me, Agnaye
 sviṣṭakṛte suhutamute sarvaprāyaścittā-huṭinām kāmānām samardhayitre
 sarvānnaḥ kāmānt-samardhaya svāhā. Idamagnaye sviṣṭakṛte - Idamna
 mama. - A.G.S 1/10/22. P.G.S. 2/11.*

Lord Agni, whatever I have done, whether in excess or short of the required, accept, and turn it into something good and beneficial for us, for, you know, and you bless. We offer the oblations for purity and progress, accept these, O Lord, and bless us to rise and move forward. We adore you, Lord of Love and bliss. This is for Agni, the Great Mover, and for the Lord Benefactor, not mine any more.

Aṣṭājyāhutis: After these six *āhutis*, offer eight *āhutis* with ghee,
 “*Om tvanno agne varuṇasya vidvān*” etc.(See *Sāmānya prakaraṇam.*).

Nine Āhutis with Bhāta (rice pudding):-

१. ओं विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु ।
 आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते स्वाहा ॥ १ ॥
Aum Viṣṇuryoniṁ kalpayatu tvaṣṭā rūpāṇi piṁśatu.
Ā siñcatu prajāpatir-dhātā garbhaṁ dadhātu te svāhā.

May *Vishṇu*, omnipresent lord of life energy, prepare your womb through *yajña*. May *Tvaṣṭā*, nature's formative intelligence of divinity, create the body form of the foetus in all details. May *Prajāpati*, father spirit of divinity in nature, provide the life nutrients for the foetus. May *Dhātā*, mother power of nature, hold and mature your foetus in the womb. (Rg. 10, 184, 1)

२. ओं गर्भं धेहि सिनीवाल्लि गर्भं धेहि सरस्वति ।

गर्भं ते अश्विनौ देवावा धत्तां पुष्करस्रजा स्वाहा ॥ २ ॥

Aum Garbham dhehi sinivāli garbham dhehi sarasvati.

Garbham te aśvinau devāvā dhattām puṣkara-srajā svāhā.

O Sinivali, spirit of fertility, sustain the foetus. O Sarasvati, universal spirit of intelligence, sustain the foetus. O fair expectant mother, may the *Aśvins*, sun and moon, nature's complementary currents of creative and generative energy active in the firmament and on earth, sustain and mature the foetus to fullness of its life and form. (Rg. 10, 184, 2)

३. ओं हिरण्ययी अरणी यं निर्मन्थतो अश्विना ।

तं ते गर्भं हवामहे दशमे मासि सूतवे स्वाहा ॥ ३ ॥

Aum Hiranyayī araṇī yaṁ nirmanthato aśvinā.

Tam te garbham havāmahe daśame māsi sūtave svāhā.

Just as two golden arani woods produce the fire by friction, so do the *Aśvins*, by their dynamics of complementarity through nature's nourishment and formative intelligence, nourish and mature your foetus. That baby in your womb we adore and welcome to emerge into full life in the tenth month of pregnancy. (Rg. 10, 184, 3)

४. ओं रेतो मूत्रं वि जहाति योनिं प्रविशदिन्द्रियम् । गर्भो जरायुणावृतऽउल्बं जहाति जन्मना । ऋतेन सत्यमिन्द्रियं विपानं- शक्रमन्धसइन्द्रस्येन्द्रियमिदं पयाऽमृतं मधु स्वाहा ॥७६॥

Aum Reto mūtram vi jahāti yonim praviśadindriyam. Garbho jarāyuṇāvṛta'ulbam jahāti janmanā. Rtena satyamindriyam vipānaṁ śukram-andhasa'indrasyen-driyamidaṁ payo'mṛtaṁ madhu svāhā.

In the process of growth and regeneration, the man plants the seed of life into the mother's womb. The foetus is covered with the placenta during its growth till maturity. When the seed is born as an independent soul in a new body-system, it abandons the cover in which it had grown and matured.

By *Rtam*, natural law, the soul (*jivātmā*) gets *Satyam*, natural existence of the body, Indriyam, organs of perception, drinks and assimilation, purity and vitality for regeneration, foods and growth, potentials for living and continuation, and the immortal honey sweets of the joys of existence for itself (*jiva*). (Yaju. 19, 76)

५. ओं यत्ते सुसीमे हृदयं दिवि चन्द्रमसि श्रितम्। वेदाहं तन्मां तद्विद्यात्॥ पश्येम शरदः शतं जीवम शरदः शतं शृणुयाम शरदः शतं प्र ब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् स्वाहा॥२४॥

Aum Yatte susīme hrdayam divi candramasi śritam. Vedāham tanmām tadvidyāt. Paśyema śaradaḥ śataṁ jīvema śaradaḥ śataṁ śṛṇuyāma śaradaḥ śataṁ pra bravāma śaradaḥ śatamadīnāḥ syāma śaradaḥ śataṁ bhūyaśca śaradaḥ śatāt svāhā.

Lady of fair hair, your heart is set on the moon in the sky (you are really happy at heart). I know that. You know the state of my mind as well—I am happy too. May we enjoy the power of the eye for a hundred years! May we enjoy a full life of hundred years! May we have the power to hear for a hundred years! May we have the power of speech for a hundred years! May we be free and self-dependent for a hundred years! May we be so for more than a hundred years too! P.G.S, 1, 19, 9; Yaj. 36. 24.

६. ओं यथेयं पृथिवी मही भूतानां गर्भमादधे।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे स्वाहा ॥ १ ॥
Aum Yatheyaṁ pṛthivī mahī bhūtānām garbham-ādadhe.
Evā te dhriyatām garbho anu sūtum savitave svāhā.

Just as this great mother earth bears the seed of life forms, so may your womb bear the seed of life to mature and deliver the child.
(Atharv. 6, 17, 1)

७. ओं यथेयं पृथिवी मही दाधारेमान्वन्स्पतीन्।

एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे स्वाहा ॥ २ ॥
Aum Yatheyam̐ pṛthivī mahī dād̐hāremān-vanaspat̐in.
Evā te dhriyatām̐ garbho anu sūtum̐ savitave svāhā.

Just as this great mother earth bears these herbs and trees, so may your womb bear the seed of life to mature and deliver the child.
(Atharv. 6, 17, 2)

८. ओं यथेयं पृथिवी मही दाधार पर्वतान् गिरीन् ।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे स्वाहा ॥ ३ ॥
Aum Yatheyam̐ pṛthivī mahī dad̐hāra parvatān girīn.
Evā te dhriyatām̐ garbho anu sūtum̐ savitave svāhā.

Just as this great mother earth bears hills and mountains firmly, so may your womb firmly bear the seed of life to mature and deliver the child. (Atharv. 6, 17, 3)

९. ओं यथेयं पृथिवी मही दाधार विष्टितं जगत् ।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे स्वाहा ॥ ४ ॥
Aum Yatheyam̐ pṛthivī mahī dād̐hāra viṣṭhitam̐ jagat.
Evā te dhriyatām̐ garbho anu sūtum̐ savitave svāhā.

Just as this great mother earth bears this vast and various world of existence on the move, so may your womb firmly and dynamically bear the seed of life to mature and deliver the child. (Atharv. 6, 17, 4)

All these *āhutis* have to be offered with ghee and sweets. After these, six *āhutis* have to be offered with ghee. These are to be given with the following mantras:—

Six Āhutis with ghee:-

१. ओं भूरग्नये प्राणाय स्वाहा ॥ इदमग्नये प्राणाय इदं न मम ॥
Aum Bhūragnaye prāṇāya svāhā. Idamagnaye prāṇāya - Idamna mama.

For fire the creator, Hail! This is for fire; not for me.

२. ओं भुवर्वायवेऽपानाय स्वाहा ॥ इदं वायवे पानाय इदं न मम ॥

Aum Bhubarvāyave'pānāya svāhā. Idam Vāyave apānāya - Idamna mama.

For air the sustainer, Hail! This is for air, not for me.

३. ओं स्वरादित्याय व्यानाय स्वाहा ॥ इदमादित्याय व्यानाय इदं न मम ॥

*Aum Svarādityāya vyānāya svāhā.
Idam Ādityāya vyānāya - Idamna mama.*

For sun the blessing, Hail! This is for the sun and not for me.

४. ओं अग्निवाय्वादित्येभ्यः प्राणापानव्यानभ्यः स्वाहा ॥

इदमग्निवाय्वादित्येभ्यः प्राणापानव्यानभ्यः इदं न मम ॥

Aum agnivāyvādityebhyaḥ prāṇāpānavyānebhyaḥ svāhā. Idam agnivāyvādityebhyaḥ prāṇāpānavyānebhyaḥ - Idamna mama.

For the Creator, the Sustainer, the Blissful, for the fire, the air and the sun!
Hail this is for the fire, the air and the sun; not for me.

५. ओम् अयास्यग्नेर्वषट्कृतं यत्कर्मणोऽत्यरीरिचं देवा गातुविदः स्वाहा ॥

इदं देवेभ्यो गातुविद्भ्यः इदन्न मम ॥ १ ॥

Om Ayāsyagnervaṣaṭkṛtam yatkarmaṇo'tyarīricam devā gātuvidah svāhā. Idam Devebhyo gātuvidbhyaḥ Idamna Mama.

Sviṣṭakṛt Āhuti:-

ओं यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम् । अग्निष्टत्स्विष्ट-कृद्विद्यात्सर्वं स्विष्टं सुहुतं करोतु मे ।
अग्रये स्विष्टकृते सुहुतहुते सर्व-प्रायश्चित्ताहुतीनां कामानां समर्धयित्रे सर्वान्नः कामान्तसमर्धय स्वाहा ॥
इदमग्रये स्विष्टकृते इदन्न मम ॥ ६ ॥

*Aum Yadasya karmaṇo'tyarīricam yadvā nyūnamihā-karam;
Agniṣṭatsviṣṭakṛdvidyāt sarvam sviṣṭam suhutam karotu me, Agnaye*

sviṣṭakṛte suhutahute sarvaprāyaścittā-huḥnām kāmānām samardhayitre sarvānaḥ kāmānt-samardhaya svāhā. Idamagnaye sviṣṭakṛte - Idamna mama. - A.G.S 1/10/22. P.G.S. 2/11.

Lord Agni, whatever I have done, whether in excess or short of the required, pray accept, and turn it into something good and beneficial for us, for you know and you bless. We offer the oblations for purity and progress, accept these, O Lord, and bless us to rise and move forward. We adore you, Lord of Love and bliss.

This is for Agni, the Great Mover, and for the Lord Benefactor, not mine any more.

Silent Prajāpati Āhuti:-

६. ओं प्रजापतये स्वाहा ॥ इदं प्रजापतये इदन्न मम ॥ ५ ॥

Om Prajāpataye svāhā. - Idam Prajāpataye Idamna Mama

Bath with massage of ghee: The woman should now retire to the bathroom with the ghee which was dropped into a pot containing water. This ghee was that which was left in the ladle after each *ghee-āhuti* had been offered. She should massage her entire body with that ghee all over from the nails to the top of the head. Then she should take bath, dress herself well and come back to the *yajña*. She should be on the left of her husband; they should both go round the *yajña-kunda* in *pradakṣiṇa* and, after that, move for a sight of the sun.

Sight of the Sun by the husband and wife :—while the husband and the wife see the sun, they should pray together with the following mantras:—

१ ओं आदित्यं गर्भं पयसा समद्धि सहस्रस्य प्रतिमां विश्वरूपम् ।

परिवृद्धि हरसा माभि मथस्थाः शतायुषं कृणुहि चीयमानः स्वाहा ॥४१॥

Om Ādityam garbham payasā samaṅdhi sahasrasya pratimām viśvarūpam. Parivṛṅdhi harasā mā'bhi māṁsthāḥ śatāyusaṁ kṛṇuhi cīyamānaḥ svāhā. Yaju. 13, 41

With oblations of milk, honour the rising sun which holds in its womb and reveals innumerable forms and images of the world. With the heat, light and fragrance of the fire, ward off a host of ailments and grow. Growing in health and knowledge, help people to live a hundred years. Never never be proud. Yaju. 13, 41

२. ओं सूर्यो नो दिवस्पातु वातो अन्तरिक्षात् ।

अग्निर्नः पार्थिवेभ्यः स्वाहा ॥ १ ॥

Om Sūryo no divaspātu vāto antarikṣāt.

Agnirnaḥ pārhivebhyaḥ svāhā. Rg.10,158,1

May *Sūrya*, the sun, protect and promote us from the regions of light, may *Vāyu*, the winds, protect and promote us from the middle regions of the sky, and may *Agni*, fire and vital heat, protect and promote us from the earthly regions. Rg.10,158,1

३. ओं जोषा सवितर्यस्य ते हरः शतं सुवाँ अर्हति ।

पाहि नो दिद्युतः पतन्त्याः स्वाहा ॥ २ ॥

Om Joṣā saviraryasya te haraḥ śataṁ savāṁ arhati.

Pāhi no didyutaḥ patantyāḥ svāhā. Rg.10,158,2

O *Savitā*, lord creator and giver of light and life, O sun, whose receptive and radiative refulgence is worthy of a hundred yajnic activities on earth and other planets by human and natural forces, pray accept our homage and prayer and protect and save us from the flying and falling strikes of light and lightning. Rg.10,158,2

४. ओं चक्षुर्नो देवः सविता चक्षुर्न उत पर्वतः ।

चक्षुर्धाता दधातु नः स्वाहा ॥ ३ ॥

Om Cakṣurno devaḥ savitā cakṣurna uta parvataḥ.

Cakṣurdhātā dadhātu naḥ svāhā. Rg.10,158,3

May *Savitā*, generous refulgent sun, give us light of the eye, may the cloud and mountain give us light of the eye, and may *Dhātā*, lord controller and sustainer of life on earth, bless us with light of the eye. Rg.10,158,3

५. ओं चक्षुर्नो धेहि चक्षुषे चक्षुर्विख्यै तनूभ्यः ।

सं चेदं वि च पश्येम स्वाहा ॥ ४ ॥

Om Cakṣurno dhehi cakṣuṣe cakṣurvikhyai tanūbhyāḥ.

Sam cedam vi ca paśyema svāhā. Rg.10,158,4

Give us the light for vision outer and inner, give us the light to see the past and future for ourselves and our children, give us the vision to see this life and the world as a whole as well as in parts integrated in the essence. Rg.10,158,4

६. ओं सुसुन्दृशं त्वा वयं प्रति पश्येम सूर्य ।

वि पश्येम नृचक्षसः स्वाहा ॥ ५ ॥

Om Susaṁdrśaṁ tvā vayaṁ prati paśyema sūrya.

Vi paśyema nṛcakṣasaḥ svāhā. Rg.10,158,5

O refulgent Sun of blissful light, may we always see you, and again and again see you as high and higher divinity, and in your divine light see things worthy of being seen by humanity for our guidance. Rg.10,158,5

The sight of the sun is important. The ancient sages knew that from the appearance of the menses to the end of the season/cycle, the mind of woman is highly impressionable. Hence if the husband and the wife see the sun, the offspring is likely to receive the imprint of its glory and light through the mother. Hence to beget a sun-like child, the Light of this grand star is important.

Greetings and blessing:—After sight of the sun and joint prayers, the woman should greet her husband with the following mantra. She should speak her gotra (that is, the gotra of her husband, since she joined the husband after marriage and adopted his gotra), and her name in place of the word ‘amuka’:

ओं अमुक^१गोत्रा शुभदा, अमुक^२दा अहं भो भवन्तमभिवादयामि ।

Om Amuka¹ gotrā śubhadā amuka² dā aham bho bhavantam abhivādayāmi. - G.G.S. 2/4/11.

I of.....(name), and of.....(gotra) greet you.

After this she should duly greet and do reverence to the parents and grand parents of her husband and other senior persons who had gathered for the *Saṁskāra*.

The assembly should then bless the woman:—

ओं अघोरचक्षुरपतिघ्नयेधि शिवा पशुभ्यः सुमनाः सुवचीः ।

वीरसूदेवकामा स्योना शं नो भव द्विपदे शं चतुष्पदे स्वाहा ॥ ४४ ॥

Om Aghoracakṣur-apatighnyedhi śivā paśubhyaḥ sumanāḥ suvarcāḥ.

Vīrasūrdevakāmā syonā śaṁ no bhava dvipade śaṁ catuspade svāhā. Rg. 10, 85.44.

Be the lady of gracious eye for the husband. Be kind and good to the animals, noble at heart and brilliant in mind and sense of honour and propriety. Be the mother of brave and noble children. Love noble people. Be cheerful and blissful. Let there be all round peace and total well being for us all, peace and well being for humans and animals all. Rg. 10, 85.44.

Vāmadevyā gāna: Now all should celebrate this auspicious occasion with *Vāmadevyā* music from the Veda and sing other devotional songs in chorus.

Then the husband and the wife should enjoy meals and treat all the guests to hospitality and see them off.

The rest of the ceremony after ascertainment is to be completed by the *mantrās* are given below:—

ओं यथा वातः पुष्करिणीं समिङ्गयति सर्वतः ।

एवा ते गर्भं एजतु निरैतु दशमास्यः स्वाहा ॥ १ ॥

Om Yathā vātaḥ puṣkariṇīm samīṅgayati sarvataḥ;

Evā te garbha ejatu niraitu daśamāsyāḥ svāhā. Rg. 5, 78, 7

O lady! Just as the wind is in motion in all sides and moves the pool of lotus life too, so may the embryo in your womb also move freely and by the Grace of God may it be born after its full ten month growth! Rg. 5, 78, 7

ओं यथा वातो यथा वनं यथा समुद्र एजति ।

एवा त्वं दशमास्य सहावेहि जरायुणा स्वाहा ॥ २ ॥

Om Yathā vāto yathā vanam yathā samudra ejati;

Evā tvam daśamāsyā sahāvehi jarāyuṇā svāhā. Rg. 5, 78, 8

Expected soul! You will be in the growing embryo for ten months. Just as the wind blows naturally, just as the forest grows unhindered and just as the waves of the sea surge constantly, let the embryo grow and move safely and take birth safe with the gestation sac! Rg. 5, 78, 8

ओं दश मासाञ्छशयानः कुमारो अधि मातरि ।

निरैतु जीवो अक्षतो जीवो जीवन्त्या अधि स्वाहा ॥ ३ ॥

Om Daśa māsāncchaśayānaḥ kumāro adhi mātari;

Niraitu jīvo akṣato jīvo jīvantiyā adhi svāhā. Rg. 5, 78, 9

O Supreme Protector! May the baby, which lies in the womb of the mother for ten month's and which after birth will attain its childhood, be endowed with life's vitality, live and grow without any difficulties or pain. May it be born safely! Rg. 5, 78, 9

ओं एजतु दशमास्या गर्भो जरायणा सह। यथायं वायुरेजति यथा समद्रऽएजति।

एवायं दशमास्याऽअस्त्रज्जरायणा सह स्वाहा ॥२८॥

Om Ejatu daśamāsyō garbho jarāyuṇā saha. Yathāyam vāyur-ejati yathā

samudra'ejati. Evāyaṁ daśamāsyō' asrajjarāyuṇā saha svāhā. Yaju. 8, 28

May the foetus of the tenth month stir with its membrane-cover just as this wind moves, just as the sea moves. And may this foetus of the tenth month be born (safe and alive) with the membrane cover. Yaju. 8, 28

ओं यस्य ते यज्ञिया गर्भो यस्यै योनिर्हिरण्ययी।

अङ्गान्यहुता यस्य तं मात्रा समजीगमश्स्वाहा॥२९॥

Om Yasyai te yajñiyo garbho yasyai yonir-hiraṇyayī.

ṅgānyahrutā yasya taṁ mātṛā samajīgamaṁ svāhā. Yaj. 8, 29

Dear wife, for whom your sacred foetus is meant, for whom the pure and perfect womb of yours is meant, by that mother — you partner — may I beget a child with full and perfect limbs of the body through the sacred procreative yajna. Yaj. 8, 29

ओं पुमाँसौ मित्रावरुणौ पुमाँसावश्विनावुभौ ।

पुमानग्निश्च वायुश्च पुमान् गर्भस्तवोदरे स्वाहा ॥ १ ॥

*Om Pumānsau mitrāvaruṇau pumāṁsāvaśvināvubhau;
Pumānagniśca vāyuśca pumān garbhastavodare svāhā.*

The sun and the moon, the day and the night, the *prāna* and the *apāna*, the fire and the wind, are full of vigour. Like them, O lady! may the foetus be vigorous in your womb! Man.Br. - 1/4,8

ओं पुमानग्निः पुमानिन्द्रः पुमान् देवो बृहस्पतिः ।

पुमाँसं पुत्रं विन्दस्व तं पुमाननु जायताँस्व स्वाहा ॥ २ ॥

*Om Pumānagniḥ pumānindraḥ pumān devo bṛhaspatiḥ;
Pumāṁsam putram vindasva tam pumānanu jāyatām svāhā.*

Man. Br. 1, 4, 8-9.

Blessed lady, the fire, the sun and the air, the Lord Vṛhaspati (the vital Intelligence and all the wisdom of the world), all these emanate generative power and vital energy. Beget a child replete with this universal vitality. May later also the children be strong and virile!

Man. Br. 1, 4, 8-9.

These mantras sum up all the aspects of the health, delivery and all round development of the child. The mantras then mention the sources of vitality— the sun, the fire, the air, the energy currents, the universal intelligence. The prayers are for the communication, through the mother, of all these energies and for assimilation of all these by the foetus, then a safe and painless delivery is prayed for.

Śānti Āhuti:-

Offer *Śānti Āhuti* with:

ओं शान्ना द्वीरभिष्टयऽआपा भवन्तु पीतये ।

शंयोरभि स्रवन्तु नः स्वाहा।१२॥

*Om Śaṁ no devīrabhiṣṭaya'āpo bhavantu pītaye.
Śaṁyor-abhisravantu naḥ svāhā . Yaj. 36. 12.*

and then three *Pūrṇāhutis* of completion:—

ओं सर्व वै पूर्णस्वाहा ।

Aum Sarvamvai pūrṇam svāhā.

Note: These days, for want of time or may be for want of will, or even for reasons of embarrassment in certin communities, garbhadhana samskara is avoided. In such cases, it is suggested that after the General part, the Special part may be performed with ahutis with the seven mantras given above and completed with shanty and Purnahutis.